

DIANETICS

AND

PSYCHOANALYSIS

When asked about Freud and psychoanalysis, L. Ron Hubbard remarked, "As a youth, I was inspired by Commander Thompson, of the Medical Corps, U. S. Navy, who died in San Francisco in 1939. He had studied under Freud in Vienna, and had brought psychoanalysis to the Navy. From him I imbibed the investigatory spirit of Freud, who, although he was not a trained neurologist and was opposed by the medical men of his day, yet laid a foundation of orderly search into the field of the human mind. I have always acknowledged Freud's help in that search. Indeed, his thought that full recall equals full sanity is the starting point of the work which culminated in dianetic processes."

In consideration of this debt to Freud, and of the important differences nevertheless existing between dianetics and psychoanalysis, it seems desirable to delineate the major points of agreement and disagreement between the two systems. An appreciation of these issues is vital to a true understanding of the tremendous advance which dianetics brings to our knowledge of the human mind.

Traumatic Experience

It is an important tenet of psychoanalysis that the individual's attitudes and behavior are influenced by previous traumatic experiences, the memories of which are not available to his conscious recall. It is further held that the individual tends to relive these experiences. Freud considered that only the earlier of these experiences were the original experiences and hence important, while Rank considered that the first and most important was birth. The mechanism of influence of traumatic experiences has been treated scantily, with emphasis on symbolic interpretation.

Dianetics agrees on the importance of early traumatic experiences in influencing the at-

titudes and behavior of the individual. It also agrees that people tend to relive these experiences repetitively and that the earliest of any series of experiences is the important one. Dianetics finds, however, that birth is far from the earliest trauma and that the most important early experiences usually lie in the prenatal period, particularly in the month following conception. Dianetics also finds that the important parts of traumatic experiences are the parts containing unconsciousness or grief. These have command power over the individual in a fashion which is not symbolic but literal, *deriving from the exact words of the experience.*

The Resolution of Conflict

Psychoanalysis uses as its aim and technique in therapy the bringing into consciousness of these hidden memories for the purpose of understanding them and their influence. It is considered that by this understanding, insight will be obtained and their effects will be nullified. It, therefore, includes both the penetration and resolution of the infantile amnesia, to use Freud's term, and the analysis of daily interpersonal situations involving "parataxic distortion," or the confusion of real people with similar people from the patient's past.

Dianetics makes the same approach but in a much more incisive, precise and effective fashion. Dianetics finds that it is not the understanding of the content of early traumatic experiences at a conscious level which is important, but rather the analysis of the data contained in them by computation at a sub-monitored level of the mind; that is to say, it is subconscious understanding based on close contact with and frequent recounting of the incident which erases its reactive power. This is true both of incidents involv-

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ing pain and of incidents involving grief. Dianetics further finds that the identification of individuals from the current surrounding with individuals from the past of the patient is either the result of literal commands contained in the traumatic experiences, or the result of a strong ally character in the original individuals with undischarged grief at their loss. The discharge of this grief through recounting of the loss incident is enough to relieve the aberrative force of the situation and enable the present individuals to be judged on their own character and merit.

Role of the Analyst

Psychoanalysis bases its technique in some measure, which varies from school to school, on the activity of the analyst in discussing with the patient, interpreting for the patient, and pointing out to the patient the nature and meaning of the material recovered from early life. It teaches in amounts varying from school to school that much of this material, particularly that relating to birth or inter-uterine life, is fantasy and has no literal value.

Dianetics, on the other hand, places considerable emphasis on the inability of the auditor to evaluate the data of the pre-clear and the danger of trying to do so. It holds that this data is the literal data of actual experiences with rare exceptions involving specific fantasy mechanisms which can be located and which have their origin in actual experiences.

Personality

Psychoanalysis divides the human personality into various elements, such as the Id, the Ego, and the Super-Ego. These entities are defined grossly and are considered to possess a certain mystical, unknowable quality in their details. Dianetics, on the other hand,

finds a good, responsible and autonomous basic personality and finds that aberrative forces are nothing but the content of engrams, the recordings of experiences during periods of unconsciousness.

Scope and Goals

Psychoanalysis does not recognize the concept of cure. This is a natural outcome of the inability of psychoanalysis to penetrate the prenatal period and successfully reduce and erase the recordings of traumatic experiences in that area. Dianetics, on the other hand, does have a concept of cure which is attainable. This is the concept of the dianetic clear, a person who has had all of his engrams erased, and is now free of their aberrative force to work in accordance with his basic human nature.

Dianetics, accordingly, is able to understand and explain basic human nature as distinguished from the aberrative engrams. It finds that human nature is basically good and that the basic drive energies of the human being exert themselves over a spectrum ranging from self at the one extreme to the infinite universe at the other extreme. This basic drive energy is commonly considered to be channelled into four dynamics, self, sex and family, group, and race.

Finally, dianetics includes in its scope the field of psychosomatic illnesses, which are linked but loosely into psychoanalytic theory. These illnesses derive from the literal content of engrams and are a manifestation of their aberrative force.

In short, dianetics integrates into one basic pattern our whole knowledge of human personality in its normal and abnormal functioning.

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